

THE TWO WORLDS

A WEEKLY JOURNAL devoted to the PHENOMENA, PHILOSOPHY, and PROGRESS of

SPIRITUALISM,

Founded]

also to RELIGION IN GENERAL and to REFORM.

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FRIDAY, FEB. 21, 1919.

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* a EDINBURGH—Albyn Rooms, 77, Queen-st. Lyc 11 15, 6 30
* a GLASGOW—Masonic Chambers, 100, West Regent-st. Lyc 4; 2, 6 30
* a Scottish Mediums' Union—c/o Royal Institute, 237, West Campbell-st. Cir 11 30; Lyc 4 30; 6 30

* Southern Counties Union.

Hon. Sec.: J. G. MACFARLANE, 'Allendale', St. Piran's Avenue, Cornor, Portsmouth.
* a BOURNEMOUTH—Willerforce Hall. 11 15, 7
* a BRIGHTON—Windsor Hall, Windsor-st., off North-st. Lyc 3; 11 15, 7 [See advt.]
* a BRISTOL—Thomas-st., Stokes Croft. Lyc 3; 6 30
* a St. Paul's—21, Bishop-st. 11, 6 30
* a CROYDON—Gymnasium Hall, High-st., near Grand Theatre. 11; 6 30, G R Symons
* a EXETER—Market Hall, Market-st. 11, 6 30
* a PAIGNTON—Public Hall. 6 30
* a PLYMOUTH—Morley-st. 6 30
* a PORTSMOUTH—Spiritualist Church—Lake-rd. 6
* a a Progressive—311, Seiners-rd., Southsea. 11, 6 45
* a Temple—73, Victoria-rd. South. Lyc 3; 11, 6 45
Mr Midy
* a RHADING—Blagrove-st. Lyc 2 30; 11 15, 6 45
* a SOUTHAMPTON—Cavendish Grove. (RM) Lyc 2 30; 11, 6 30
* a St. Andrew's Hall—St. Mary's-rd. 11, 6 30
* a WINCHESTER—Hyde Abbey-rd., North Walls. Lyc 10 15; 3, 6 30

* South-West Lancashire and Cheshire District Union.

Hon. Sec.: Mrs. C. E. SMYTH, 2, Clifton-st., Wigan.
* a BIRKENHEAD—46, Bridge-st. Lyc 11; 3, 6 30, Mr Macbeth Bain & Mrs Leighton
* a CHESTER—Commonhall-st. (RM) Lyc 10 30; 2 30, 6 30
* a CHORLEY—Union-st. 6 30
* a EARLESTOWN—Legh-st. Lyc 10 30; 3, 6 30
* a HINDLEY—Bridge-st. 3, 6 30
* a LIVERPOOL—Daulby Hall, Daulby-st. Lyc 10 30; 3, 6 30, E A Keeling
* a Romer-rd.—Lyc 9 30; 3, 6 30
* a South Liverpool—83, Windsor-st. 3, 6 45
* a NORTHWICH—Witton Pavilion. 6 30
* a PRIBBERTON (nr. Wigan)—Old Salvation Army Barracks (car term). Lyc 2; 3, 6 30
* a PLATT BRIDGE (nr. Wigan)—Co-Op. Hall. 3, 6 30
* a RUNCORN—Ashridge-st. Lyc 11; 3, 6 30
* a ST. HELENS—47, Brook-st. Lyc 10 30; 3, 6 30
Mrs Mossop
* a Progressive—Kirkland-st. 3, 6 30
* a SUTTON—Ellansbridge-rd. 3, 6 30
* a WARRINGTON—Druids' Hall, Sankey-st. Lyc 1 45; 3 15, 6 30
* a WIGAN—Miners' Hall. Lyc 10, 1 45; 3, 6 30

All Alterations, Additions, and Corrections for the Guide must reach us not later than SATURDAY MORNING for attention in the next week's paper.

IMPORTANT.—When sending the names of Speakers for insertion, always state what Society is attached to the National Union only or a County Union or Council, or if it is an Unattached Society. Unless these particulars are afforded, insertion cannot be guaranteed.

Continuation of Platform Guide

* South Wales Spiritualist Union.

Hon. Sec.: J. E. RICHARDS, 20, Allenbank Crescent, Heath, Cardiff.

- ABERAVON & PORT TALBOT—9, Post Office, Bldgs. Aberavon. 3, 6 30
 ABERCYNON—Navigation School. 6 30
 Carmelton—Lyc 2 30; 6 30
 * ABERTILLERY—L.L.P. Rooms, Arcade. 6
 * Six Bells—113, Somerset-st. 2 30, 6
 BARRY DOCK—Atlantic Hall. 6 30
 * CARRAU—Progressive Thought Church, Heimon-rd. Lyc 2 30; 11, 6
 * *CARDIFF—26, Castle-st. Lyc 2 45; 11, 6 30
 Central—17, Working-st. Lyc 2 15; 6 30
 Northcote-st.—6 30
 * DOWLAIS—Carnegie Library, Church-st. 6 30
 * FERNDALE—Fountain-st. Healing 11 15; Lyc 2 30; 6
 * MARDY—66, Edward-st. 6
 * MERTHYR TYDFIL—Angel Buildings, High-st. Lyc 2 30; 11, 6
 * * Progressive Temple—Tramroad Side Nth. (RM) Lyc 2 30; 6
 * MOUNTAIN ASH—Miskin Schools. 5 45
 NEWPORT (Mon.)—Mission Hall, Hairy-st. 6 30
 Central—33, Commercial-st. 6 30
 PENRHYNCEIR—Girls' School 6
 * PENYGRAIG—Dinas-rd. 6 30
 * PONTYPRIDD—River-st. Lyc 2 30; 6 30
 * * Spiritual Evidence Society—Market Sq. Chambers, Church-st. 6
 PORTH—Aberthaw-rd. 6 30
 * TREDEGAR—Temp. Hall, Morgan-st. Lyc 3; 6
 Mrs Rawle
 * TREFOREST—Spiritual Mission Church, Lyc 2 30; 6 30
 * TREHERBERT—57 Gwendoline-st. Lyc 2 30; 5 30
 * YSTRAD—Ystrad-rd. Lyc 11; 6 30
 YSTRADGYNLAIS—Workman's Hall. 6

* Union of London Spiritualists.

Hon. Sec.: MRS. MARY GORDON, 16, Ashworth-rd., Maida Vale, London, W.

- * aBrixton—Stockwell Park-rd., Brixton-rd. Lyc 3; 6 30
 [See advt.]
 * aCamden—Surrey Masonic Hall, New-rd. 11, 6 30 [See advt.]
 aClapham—Adjoining Reform Club, St. Luke's-rd., High-st. Lyc 3; 11, 7 [See advt.]
 Ealing—Clark's College Gymnasium, 5a, Uxbridge-rd., Ealing Broadway. 7
 * aE.L.S.A.—Stratford Centre, Earham Hall, Earham Grove, Forest Gate, E. 6 30 [See advt.]
 * aFulham—12, Lettice-st., Munster-rd. Lyc 3; 11 15, 7 Mrs Fielder
 * aHackney—40a, Ashurst-rd. 6 30, Mrs Graddon Kent
 * aKingston-on-Thames—Bishops' Hall, Thames-st. Lyc 3; 6 30
 * aLewisham—The Priory, 410, High-st. 6 30
 * aLittle Iford—Christian Spiritualists, corner of Third Avenue, Church-rd., Manor Park Lyc 3; 6 30
 * aManor Park—Shrewsbury-rd., corner of Strone-rd. 11, Lyc & Healing; 7, G T Gwinn
 * aN.L.S.A.—Grovedale Hall, Highgate, N. Lyc 3; 11 15, 7 [See advt. on front page]
 aPlaistow—2, Brimmar-rd., Barking-rd. Lyc 3; 6 30
 Richmond—14, Parkshot, opposite Public Baths.
 * aS.L.S.M.—Lausanne Hall, Peckham. Lyc 3; 11 30, 7 [See advt. on front page]
 aSouthend—Crowstone Gym., North View Drive. 6 30
 aTottenham—The Chestnuts, 634, High-rd. Lyc 3; 7
 A T Connor
 * aWoolwich & Plumstead—Perseverance Hall, Villars-rd., Plumstead. Lyc 3; 7 [See advt.]

* YORKSHIRE SPIRITUALIST COUNTY COUNCIL.

Sec.: H. CLAUGHTON, 34, St. Paul's-rd., Shipley.

* Dewsbury, Bradford & Keighley District Committee.

Hon. Sec.: F LENO, 5, Tichborne-rd., West Bowling, Bradford
 * BATLEY—2, Station-rd. Lyc 10; 1 45; 3, 6
 * aBATLEY CARR—Carr-st. Lyc 10; 2; 6

- BIRSTALL—Railway Ter. 2 45, 6, Mrs Mitchell
 * aBRADFORD—Milton Spiritualist Church, Carlisle-rd. Lyc 10 30; 3, 6 30, Mrs Butterworth
 Bowling—Harker-st., Wakefield-rd. Lyc 10 30, 1 45; 3, 6 30
 * aOlley-rd.—Lyc 10 30; 3, 6 30
 Ripley-st., Manchester-rd.—Lyc 10 30, 1 45; 3, 6 30
 Mrs Sugden
 * CLECKHEATON—Old Robin Rooms, Westgate. Lyc 10 30; 2; 3, 6
 * DEWSBURY—Bond-st. Lyc 10; 1 45; 3, 6, Mrs Thornes
 HECKMONDWICK—Tower-st. Lyc 10 30; 2; 3, 6
 * KEIGHLEY—Heber-st. (RM) Lyc 10; 2 30, 6, F Wilson
 LIVERSEDGE—Well-st. Lyc 2; 3, 6
 * MORLEY—Cross Church-st. Lyc 1 45; 3, 6
 Queen-st.—3, 6
 aOSSETT—Lyc 10; 1 45; 2 30, 6
 SALTIRE—Victoria Hall, Victoria-rd. (ent'ce Lockwood-st.) Lyc 10 30, 1 45; 3, 6 30, Miss Ward
 SKIPTON—Temperance Hall. 2 30, 6, Mr Barrans
 YEADON—Town Hall. 2 45, 6

* Huddersfield & Halifax District Com'ttee

Hon. Sec.: BEN TAYLOR, 107, Moorend-rd., Lockwood, Huddersfield.

- * BRIGHOUSE—Commercial-st. (RM) Lyc 10; 2, 6 30
 Mrs Muff
 * aMartin-st.—(RM) Lyc 10; 2; 3, 6, Mrs Crowther
 ELLAND—James-st. Lyc 10; 1 45; 3, 6, Mrs Hirst
 * aHALIFAX—Raven-st., Queen's-rd. (RM) Lyc 10, 1 30; 2 45, 6, Dis Com Conference
 * aSt. Paul's—Alma-st. (RM) Lyc 10 30; 1 30; 2 45, 6
 HERDEN BRIDGE—Hope Chambers, Hope-st. Lyc 10 30; 1 45; 3, 6 30, Mrs Greenwood
 * HUDDERSFIELD—Quarhy. Lyc 10 30, 2; 3, 6
 Mr Harrison
 * Ramsden-st.—(RM) Lyc 10; 3, 6 30
 * MARSDEN—Lyc 10 30; 2; 3, 6
 * aSLAITHWAITE—Laith-lane. Lyc 10 15, 1 45; 2 30, 6
 Mrs Wadman
 * aSEWERBY BRIDGE—Hollins-lane. (RM) Lyc 9 45; 2, 6
 Miss A Hesp
 WEST VALE—Green-lane, nr. Tram terminus. 3, 6
 Mrs Crossley

Leeds District Committee.

Hon. Sec.: A. E. BRET, 17, Thomas-st., Shipley.

- * CASTLEFORD—Lower Oxford-st. Lyc 10 15; 3, 6
 Mr Gawthrop
 HEMSWORTH—South Moor-rd. 3, 6, Mr Waddington
 * aLEEDS—The National Spiritualists' Church, 67, Cookridge-st., next door to the Coliseum. (RM) Lyc 2 15; 6 30
 * Easy-rd.—Lyc 2; 6 30, Mr Wright
 * ARNLEY—Theaker-lane. (RM) Lyc 10; 2; 3 15, 6 30
 A E Beety
 * NORMANTON—Assembly-st. Lyc 10 30; 3, 6 30, Mr Queen-st.—3, 6 30, Mrs Harding
 SOUTH ELSALL—Moorthorpe. 6 30
 * aWAKEFIELD—Dixon's Yard, Kirkgate. Lyc 10; 1 45; 2 45, 6 30, Mrs Crowder
 * aYORK—St. Saviourgate. Lyc 10 15; 2 45, 6 30, Mr Gu'h
 High Outgate—Lyc 10 30; 3, 6 30

Sheffield District Committee.

Hon. Sec.: J. DUNN, 51, Shirland-lane, Attercliffe.

- * aBARNLEY—George Yd. Lyc 2; 6 30
 * aDONCASTER—83, Spring Gardens. 3, 6, Mrs Haigh
 aWood-st.—6, Mrs Towers
 GOLDTHORPE—1, Main-st. 3, 6, Miss Fitzpatrick
 * MEXBOROUGH—Central Hall, West-st. Lyc 10; 2; 3, 6
 * aPARKGATE—Ashwood-rd. Lyc 10; 2 30, 6
 * aROTTERHAM—Percy-st., near Drill Hall. Lyc 10, 1 30; 11, 3, 6 30
 * aSHEFFIELD—Centre, Middle Class Schools, Paradise Sq. Lyc 2 30; 11, 6 30, Mrs Furness
 * aAttercliffe—Bradford-st. (RM) Lyc 10; 2; 3 15, 6 30
 Lyceumists
 * aHeeley—Temp'ce Hall, Bramhall-lane. Lyc 10; 2 30; 6 30
 * aWEST MELTON—Market Hall, Wath-on-Dearne. 3, 6 30
 aWOMBWELL—Melville-st. Lyc 2 30; 6

UNATTACHED SOCIETIES.

- BARNOLDSDWICK—Lyc 10; 2 30, 6
 BARRON IN-FURNES—Orange Hall, Ramsden-st. 3, 6 15
 BEDWORTH—Market Place. 2 45, 6
 aBURNLEY—Richard-st. Lyc 10; 3, 6 30
 BURTON-ON-TRANT—12, Horninglow-st. 3, 6
 CARLISLE—16, West Walls. 2 30, 6 30
 CHESTER-LE-STREET—Middle Chase. 6 30
 CLAYTON-LE-MOORS—2 30
 DAUBHILL (Bolton)—Spiritual Hall, Swan-lane. 3, 6 30
 DONCASTER—Bentley, Council Schools. 3, 6
 ECCLES—1, Trafford-rd. 6 30
 GLASGOW—Lauriston Assoc., 45, Eglinton-st. 12, 6 30
 a Southern Assoc.—Gordon Halls, 316, Paisley-rd., S.S. 11 30, 7
 GOOLLE—Victoria-st. 6 30
 aGRIMSBY—Central Hall, Strand-st. Lyc 10 30; 3, 6 30
 aHADFIELD—Albert-st., Station-rd. Lyc 10 30; 3, 6 30
 HARROW & WEALDSTONE—Gayton Rooms, Station-rd. 6 30 [See advt.]
 aHOLLINGWOOD—Byrom-st. Lyc 10 15; 3, 6 30
 HULL—Day-st. Lyc 2 30; 6 30
 Foresters' Hall—Charlotte-st. 6 30
 KETTERING—Temperance Hall, Gold-st. 3, 6 30
 aLEIGH—Market Buildings. Lyc 10 30; 3, 6 30
 LINCOLN—Spiritualist Alliance, Oddfellows Hall, Broadgate. 11, 3, 6 30
 LIVERPOOL—Star of Hope, 75, Cockerill-st., Walton. 11, 2 45, 6 30
 aLONDON—Brixton—Kosmos Church, Wiltshire-rd. 7
 a Goodmayes—opposite G.E.R. Station. 7
 London Spiritual Mission—13, Pembroke Place
 Bayswater, W. (RM) [See advt. on front page]
 a Marylebone Spiritualist Assoc.—Steinway Hall, St. Seymour-st. W. [See advt. on front page]
 a Stratford—Idmiston-rd., Forest-lane. Lyc 3; 6 30, [See advt.]
 Wimbledon—Through passage between 4 and 5, Broadway. 6 30 [See advt. on front page]
 aLOUGHBOROUGH—Swan-st. 3, 6 30, Mrs Russell
 MANCHESTER—Newton Heath—Manor Hall, Allen-street. Lyc 2 15; 6 30, Mrs Bull
 MOSSLEY—Apsley House, Abney-rd. Lyc 10 30, 1 45; 3, 6 30
 NOTTINGHAM—Bentick-rd. Board Schools, Radford. Lyc 10 30; 3, 6 30
 OLDHAM—Bleasby-st. Lyc 1 30; 3, 6 30
 a Chadderton—Lyc 10; 2, 6 30
 Crompton—36a, Market-st., Shaw. 6
 aMumps—Coronation-st. Lyc 10; 3, 6 30
 PRESTON—10, Lawson-st. Lyc 10 30; 3, 6 30, Mrs Gaudin
 ROYTON—Spring Gardens-st. Lyc 2; 3, 6 30
 SADDLEWORTH—Court-st., Uppermill. 3, 6 30
 SCARBOROUGH—Literary Institute, Vernon Pl. 3, 6 30
 SEACOMBE & EGREMONT—Victoria Assembly Rooms. 6 30
 SEATON DELEVAL—Miners' Hall. 5 30
 SHEFFIELD—Stanforth-rd., Darnall. Lyc 10; 2; 3, 6 30
 a Heeley—44, Gifford-rd. Lyc 10, 2 30; 6 30, Mrs Gladwin
 aSOUTHPORT—Hawkshead Hall. 3, 6 30, Mrs E Baines
 TORQUAY—Ellaconbe Hall, Princes-rd. 6 30
 aWALLASEY—128, King-st., Egremont. 11, 3, 6 30
 WHITWORTH—Market-st. 2 30, 6
 WIGAN—84, Millgate. 3, 6 30
 WINDHILL—Lyc 10 30, 1 30; 2 30, 6
 WISBECH—Lecture Room, Public Hall. 6 30

OVERSEA SOCIETIES.

- * AUSTRALIA—Victoria Spiritualist Council.
 SOUTH AFRICA—Johannesburg [Incorporated]. 7 30
 Secretary's address, Box 4
 * CALGARY—First Spiritualist Society, 235, Eighth Avenue East, Calgary, Alberta, Canada.
 TORONTO—Spiritual Society, 847, Dovercourt-rd.
 Occidental Hall—corner of Queen-st. & Bathurst-st. 3, 7 30
 * WINNIPEG—First Spiritual Church, 371, Polson Av. Lyc 3; 7
 Spiritual Research Church [Inc.]—Lipton-st.

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1,632—Vol. XXXII.

FRIDAY, FEBRUARY 21, 1919

PRICE TWOPENCE

Selected Poetry.

THERE IS NO DEATH.

SING, mighty orbs that proudly ride
The circling sea of air above!
Breathe o'er the ether ocean wide
The gospel of His deathless love:
'Tis here good night, good morrow there,
A passing swift with bated breath
To life that is divinely fair.
Sing, sing, sweet stars, there is no death!

* * * * *
Earth's boundless gifts that round us lie;
The restless seas that mirror bright
The broad pavilion of the sky—
Are symbols of the Infinite,
The voice of Nature vastly deep,
And flawless in its minstrelsy,
But echoes of the waves that sweep
The ocean of Eternity.

* * * * *
The dewdrop, comrade of the morn,
A living world, resplendent glows,
Commungling with the life unborn
Deep in the bosom of a rose,
That ere the noonday hour has birth
Looks on the world with wonder eyes
And falls, ere night, as dust to earth
To live again in nobler guise.

In all, the spirit essence lies,
The highest form, the lowliest,
All pleasing in the Maker's eyes,
And man more worthy than the rest:
The Spirit knows not prison bars,
But Freedom's wings and ample breath.
Break through the mists of Doubt, sweet stars,
And sing with Joy—There is No Death.
G. D. MACDONALD in "The Harbinger of Light."

The Borderland.

SPIRITUALISM IN WARTIME.

AN INQUIRER'S IMPRESSIONS.

THE following article recently appeared in "The Greenock Telegraph," and supplies a further instance of the growing freedom with which secular journals accord place to reasoned contributions dealing with our subject. It is from the pen of a relative of a Spiritualist, and deals with the matters concerned in a manner at once sympathetic and thoughtful. It will be perused with interest by all our readers.—EDITOR.

THE ARTICLE.

SPIRITUALISM in this country, it is no exaggeration to say, has received a greater impetus and made a more striking advance during the four and a half years of war than would have been possible during perhaps a generation of peace. The reason is not far to seek.

Thousands of promising young men have had their careers cut tragically short on the blood-soaked battlefields of Europe, and in many instances sorrowing relatives have been irresistibly drawn to that form of religion which, at least, claims to be best fitted to afford solace and comfort to the bereaved. It may be argued—I have heard it argued—that it is only the illiterate and the intellectually weak who, under the stress and strain of overwrought feelings, have consulted mediums with a view to obtaining communication with loved ones—fathers, brothers, sons—who will return no more forever.

The fallacy of this argument is at once apparent when it has to be admitted that within very recent times Spiritualism has secured many notable recruits from the world of science, art, and literature—Sir A. Conan Doyle, Sir Oliver Lodge, Ella Wheeler Wilcox, to mention only a few well-known names. In "Raymond," Sir Oliver Lodge gives a

fascinating account of communications with his son on the "other side." Sceptics maintain that in this matter the eminent scientist has been misled, but it is worthy of mention that one of his keenest critics, Dr. Charles Mercier, who denounced "Raymond" in the strongest terms, subsequently made investigations for himself, and was led to declare that "some of my experiences far exceed those of Sir Oliver Lodge."

MORE LIGHT.

Having become interested in the subject, the present writer decided lately to attend a meeting of a Spiritualist Society in this district in order to obtain some first-hand information and a little insight into their methods. On entering the hall I had one of my earliest suspicions confirmed. The meeting-place was illumined only by a dim religious light that left it practically in darkness. Then it is true, thought I, that gibe about Spiritualists loving the darkness, which provides convenient cover and opportunity for giving the spirits a helping hand when they fail to realise expectations.

In so thinking, however, I was doing less than justice to my friends the disciples of Stainton Moses, and I was disillusioned promptly and unexpectedly. For no sooner had the clairvoyant taken his seat on the platform than, looking round with an air of puzzlement, he requested the managers to "turn up the lights."

After all I had been mistaken, for here was the medium himself, who, according to preconceived notions, would be expected to find the prevailing conditions exactly to his liking, demanding not less but more light. It was more easily said than done. In fact, it could not be done at all, for the lights were already full up! Either the Corporation were the delinquents, or the pipes were badly in need of overhaul.

Never having ventured into the Spiritualist fold before I did not know just what to expect. I had the vague idea that we might possibly have such manifestations as I had read about at certain "circles," and for a time I kept my eyes glued on the chairman's table. I half expected to see that solid piece of furniture rise from the platform, float gracefully upwards, tip the ceiling, and come down again exactly in front of the studious-looking elderly gentleman who presided over the gathering. Nothing of the sort happened. That table stayed where it was, and the water in the decanter was not rippled by the slightest attempt at tilting. Neither did the spirits indulge in anything in the way of rapping demonstrations. I experienced a feeling of disappointment. Not for long, though.

IN TOUCH WITH THE SPIRITS.

Soon the clairvoyant, a fresh, clean-shaven young man, got to work, and I was astonished at the apparent accuracy of his delineations or "reading," as they are called. His display of psychic power would have lost nothing if it had been given in less boisterous fashion, yet his possession of the "gift" was unmistakable. Singling out members of the audience here and there he gave minute word-portraits of relatives who had "passed on." Usually the spirits gave a message to the friends in the meeting—references to bygone incidents, injunctions to be careful of their health in some particular respect, or an indication that some proposed change would be for the better or that it would be inadvisable to make any departure meanwhile. In some cases relatives of soldiers received welcome news of their absent ones.

What struck me as extraordinary was the accuracy with which the clairvoyant could tell the nature of the last illness of people who had passed beyond the veil, and for the moment he apparently felt and certainly exhibited some of the symptoms of each particular trouble. Another uncanny power he had was that of describing in minute detail the home surroundings and the conduct under certain circumstances of persons to whom he gave readings. Demonstrations of psychometry subsequently furnished an interesting interlude, the gentleman on the platform giving descriptions of persons, places, and events after handling small articles, such as pieces of jewellery, sent up by members of the audience.

Of the large number present only a round dozen or so could be favoured with readings, and I could not but notice the rather unreasonable chagrin of some who failed to secure the attention of the medium. While freely admitting that many of those present—the great majority indeed—had been drawn thither by a genuine desire for instruction and a fuller knowledge of Spiritualism, it seemed to me that the congregation included a proportion, more especially among

the women, who could not be better described than by the phrase "reading-hunters."

Though I was numbered among those of whom no notice was taken by the medium, I left the meeting with no sense of disappointment. I had seen and heard sufficient, in conjunction with what I had read, to go a long way towards convincing me that after all communication with the spirit world may not be so utterly impossible as I had previously believed.—C. M.

The Microcosm.

Launcelot Hewitt.

IN my previous article on page 49 the leading proposition was that God is life, and that man, spirits, angels, and even higher beings are recipients of life from God.

It follows, therefore, that no man or spirit liveth to him or herself, or dieth to him or herself; that we are each a link in the golden chain of life, and there is not a link missing, nor can a link become detached or separated from that golden chain, and every link, moreover, bears the Divine stamp.

Ministering spirits from the higher heavens are emphatic in declaring that we are all interdependent, inter-related, and interwoven in one stupendous whole; that there are myriads and myriads, multiplied by myriads, of spirits, angels, and higher beings in the same life flow or current in affinity with each one of us, from whom we cannot be dissociated, and apart from whom we cannot advance or ascend to a higher sphere.

Consequently, it must be our relationship to those in affinity to us, to each other, and to that One Grand Ineffable Life Itself, which determines the state, heaven, sphere, or position we shall occupy, and that will be the exact and correct position, and the one alone wherein we may each be supremely happy. For the "Great I Am," of which we are each a differentiated unified unit, is alone qualified and competent to arrange its component parts in the Divine order of perfect affinity, and in that beauty of holiness where no unclean bird can cast its shadow.

That the Infinite must ever guide, mould, fashion, and control the finite, and not the finite the Infinite, is indeed in the nature of an axiom; were it otherwise, which is impossible, it would be an inversion and perversion of the truth.

Hence the love and wisdom of God in the provision of intermediate spheres, arranged like unto Jacob's ladder between the outer planetary spheres and angelhood, each of which possesses its own enjoyments, its own employments, its own specific knowledge, and experiences, all of which are equally as necessary as any earthly-acquired knowledge in the evolution and development of the spirit-man or woman into the angel, which is the full measurement of the man-woman, even as the man-woman is the full measurement of the animal kingdom. Each intervening sphere, therefore, forms the base for a further uplift, a further evolution, a further development, until we, too, or all therein, also become the perfected, ideal man-woman, a state which cannot become a reality on any of the earths of our solar system.

All real knowledge is in the domain of the spiritual; here, on the earths, it is but the outer husks of knowledge, i.e., phenomenal, or truth in appearances.

Were it possible, which it is not, for any one of us, in our present undeveloped states, to be ushered into the presence of the gods of the supernal spheres, such would be the effulgent light and glory that we should be dazzled, repelled, and blinded; hence the need of Jacob's ladder of spheres on which angels in the making ascend before the greater temple of wisdom can be approached or entered.

Yet our spirit brethren of the higher heavens have revealed that there is no state or sphere wherein or whereon it can be postulated: "Henceunto have I come, but no further can I go." It is one eternal scene of change, and, conversely, change of scene, so that there can be no such thing as idle inactivity, weariness, or monotony such as would inevitably occur in that mythical heaven of pearly gates and golden streets, of crowns and harps and palm trees, and where some man-created god, in gigantic form, sits in idleness upon some great white throne, there to receive the fulsome adoration of the few who have escaped the wrath to come. While, on the other hand, the vast mass termed the ungodly shall be consigned to some equally mythical hell, somewhere also in space, there to be consumed with fervent heat and sheeted flame.

Life in the spheres, on the contrary, is one of joyful activity and usefulness all along the line forever as co-workers, partners, and sharers in the unspeakable riches of the Lord of Life and Glory, according to the capacity of the vessel. Those mighty ones of the supernal realms being nearer, so to speak, if that were possible, to the Grand Central Point, would naturally be co-workers in a more exalted measure or degree than those less advanced and lower down in the scale of being. And yet it is the One Infinite Life or Spirit all the way through, both mediately and immediately, perceiving itself at a glance in the mighty whole, and the whole in itself.

We have the correspondence—resemblance—on a lower plane or scale of life, in that of the human body. It is built

up and maintained in a constant state of repair by an all but infinitude of microscopic life units termed protoplasm; each of those units enjoys an apparent self-life all its own, and is free to reproduce its kind by a budding process, that is, a bud grows out from the body of the parent cell, and on arriving at maturity breaks away and becomes a separate individual, starting life on its own account, on the same or similar lines to that of its parents. They ascend in obedience to immutable laws to higher spheres, that is, to become incorporated in the larger life-centre organs of the body, participating in the more comprehensive functioning of such organs.

Those that ascend to the higher spheres of the heart or the brain have no free will to change their pre-ordained route, and say, "I will take that route leading to the spheres of the lungs or liver." Their freedom, so called, is strictly confined to the narrow-gauged line marked out by a power of which they are wholly unconscious.

Endow one of those infinitesimal units with intelligence and speech, and he would possibly declare he was a free agent, and not an automaton; but just take a pair of pincers, that is if you can find a pair small enough, and withdraw the self-conceited little pragmatist from his lair and surroundings, and watch through a microscope how he squirms, and if you have a keen ear, how he squeals before he gives up the ghost.

Just as the central living, deathless spirit termed the man is mediately the sustaining and animating life of an all but infinitude of living beings on a lower plane, never thinking otherwise of itself, but as one concrete unity, or the unification of the whole in itself, even so, in the absolute, is God the life and soul of boundless being, in Whom we live and move and have our being.

Is Whatever Is Right?

James Lawrence.

SPIRITUALISTS who are Lyceumists, or, at any rate, readers of that excellent compilation "The Lyceum Manual," will have often pondered over and questioned concerning those last two lines in Silver Chain Recitation No. 1, entitled, "The Divine Order."

The entire piece reflects most favourably upon the judgment and discretion of those who selected it. It forms part of Pope's most wonderful poem, showing that versatile musical counsellor in one of his best moods. At the same time the assertion that "Whatever is is best" has roused the combative qualities of many critics, and keen, interesting discussions have resulted.

To-day I was reading a report of an interview with our gifted American sister, Ella Wheeler Wilcox, in the course of which she said, referring particularly to her opinions on the suggested League of Nations: "I know that the Lords of Karma in space are guiding and directing events, and what is—and whatever is to be—is best. So I merely turn my attention toward making my own life as helpful and useful as possible day by day."

And really one feels as if to differ from such conclusion is akin to trying issues with a mountain, although, when seekers after truth and logic embark on the troubled sea of inquiry, still full of ingrained notions, the brief, momentous assertion seldom fails to stir their disapproval. Such attitude is natural. The peoples of the nations have been so long quiescent in their dealings with spiritual and mental tutors that time and effort are required to eradicate mistaken opinions, and substitute those built upon the foundations of experience or corroborated statements.

Singularly enough just as I was sitting digesting the words of Mrs. Wilcox the postman handed in my Two WORLDS, and there on "Mr. Topics" page I saw practically the same subject broached.

"Mr. Topics" queries: "If it (Spiritualism) is so bad a thing, as Archbishop McIntyre and others call it, why did God permit it to come?" And again he says: "If it is so dangerous to men, why does God not exterminate it?" A sane survey of the whole phenomena of nature, from the blazing sun to the vilest weed, from the highest representative of the human race to the most loathsome of animal life, calls forth the one answer: It is not wrong, it is not dangerous, because nothing is out of place, nothing is in fault, "all is part of one stupendous whole," and so is existing to speed on its specified course the will of God. The great authoress's attitude smacks strongly of that common, resigned expression, "It is the will of God," or "Let God's will be done."

The one danger arising from a too literal interpretation of the phrase is a tendency to apathy, tantamount, as it is to a confession of a belief in pre-ordination, i.e., a pre-arranging without any likelihood of redemption or modification. For several years I refused to look at it in that way, and many a conflict had I both with fellow human beings and with myself. The phenomenon of death serves as an illustration. We have learned to regard physical dissolution as an inevitable incident in all conscious life, and from that life we see no objective signs of a resurrection. We see what is called death, too, in the great fields of vegetation; but here we behold, in time, a re-creation, a re-coming forth of that which we saw shrink and decay. In the first instance,

although death has come to every human unit, and while we proclaim the unchangeability of the laws of God, yet we resort to all possible methods of saving or prolonging life, which action simply amounts to an attempt to turn aside the accepted immutable regulations of the Creator. All the while we are enlisting the service of medicine and lancet in our endeavours to stave off death we illogically reiterate the doleful cry of "If his (or her) time be come, we can do nothing." Death is, by the bulk of mankind, regarded as something unpleasant, and all try to avoid it, while fully aware of the ultimate futility of their efforts.

Now, if we accept the dictum of our Silver Chain, even evil, sin, disfigurements, etc., are links in the mighty chain of progress, and their recurrence necessary to the unfoldment of the Divine plans. All the same, we strive to reduce the tendency to err, try to subdue restive and unworthy passions, console ourselves, on failure, with the reflection, "Well, it had to be." It is all so strange, all so almost ludicrous, if it were not so terribly tragic.

Mrs. Wilcox displays great commonsense when she intimates that despite the undeviating workings of Karma she shall make her own life "as helpful and useful as possible." But she knows, as all Spiritualists know, that physical death is the sure precursor of spiritual life, not to be cognised materially as in the rehabilitation of trees, and shrubs, and grasses, and flowers, yet none the less real. I have purposely kept this article brief, as the subject under consideration is so important that I anticipate many valuable contributions from some of Spiritualism's profoundest thinkers, and trust I shall not be disappointed.

The Riddle of the Bible.—X.

PERIOD V.—THE CAPTIVITIES. B.C. 597 to B.C. 536.

V. C. Desertis.

THE whole history of mankind, and never more than at the present day, is a confirmation of the very curious fact that man, who considers himself the only animal endowed with reason, has always preferred to learn by pain rather than by thought.

One of the tasks before Spiritualists is to induce the mass of the people to think, instead of looking to have their thinking done for them, and to look to causes instead of to Fate in order to foresee the inevitable. This, it may be mentioned incidentally, was the truth of which the Hebrew prophets—those early Spiritualists—sought in vain to convince the materialism of their age.

Just as at the present time there are many who imagine that a League of Nations, on the one hand, or international Bolshevism, on the other, will usher in a New Era, apart from Justice, Mercy and Truth as the governing principles of the individual lives which make up national public opinion, so in the last days of Hebrew decadence the democracy and its leaders refused to see that the inevitable result of lying, injustice, and debauchery among both rich and poor must be social ruin. The Jews were always an intensely democratic race; the whole story of the books of Kings and Chronicles shows how precarious was the tenure of power by their rulers, and how little real power they had apart from the popular will. This law of Consequence is the burden of all the prophets, of Amos and Hosea, as well as of the first Isaiah who lived in the days of Hezekiah, king of Judah. They naturally represent it, according to the ideas of their time, as the direct punishment by Jahveh (Jehovah).

The warnings and the fears of the two Israelitish prophets had been lost on the Northern Kingdom. The rulers intrigued with Egypt—that reed that pierces the hand that leans on it—and had fallen before the Assyrian power. Isaiah had already prophesied long in the Southern Kingdom (Judah) when the blow fell on Israel. He had repeatedly denounced the greed of the rich, the time-serving judges, and the hollowness of the Temple worship (Isaiah i. 11-23; v. 1-8; xi. 3). Embittered by the indifference of his people, he launches into scathing irony: "Go and tell this people. Hear ye indeed, but understand not; see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again and be healed."

After Sargon's campaign in Ephraim the leaders and the nation, by the light of the flame which had devoured Samaria, saw for a short time the inevitable chastisement on the pride and selfishness of the rich, on the corruptions of social life, and on the stupidities of politics without principle, leading into the ancient rut of international duplicity and violence. The enlightenment did not outlast the reign of Hezekiah. In every age the men who will not think, who shut their eyes to spiritual facts, can be startled, but they will not change, unless by the heavy strokes of pain. Isaiah turns away from the gloomy present to the future, and looking beyond the inevitable suffering, he sees a time of restitution when the knowledge of God should replace the ignorant violence which he deplored but could not alter.

He had declared the coming of "trouble and darkness; dimness of anguish; and they shall be driven to darkness." Beyond this he sees a light and a restoration—how distant, how very far distant, he does not say, and certainly did not

know. It would have been no consolation to his people to be told that not for 600 years to come would be born that Child who might be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. Still less would the revelation that He should come, not as a mighty conqueror, but as the carpenter's son, and be rejected by his nation for long centuries to follow, have been of any use to those who heard his words. The great central event of the world's history was like the mountain peak seen from afar—it seemed one simple thing. The spiritual insight reveals principles—what we call spiritual truths—rather than events; it does not lay itself out for national fortune-telling.

But from this prophecy of Isaiah, forward, there was ever present to the Jewish mind the hope of a Messiah; that is, a Redeemer anointed by God, to save and restore the lost glories of Israel. Every mind interprets the truths that come before it in its own way, and these Jews, hard, cruel, self-righteous, believing themselves the favourites of God in spite of all, thought that the Christ would be a conqueror who would place the Jewish foot on all Gentile necks. Many of the later prophets took exactly this view. They were not prepared to accept just a mere perfect revelation of the command to Abraham—to walk in God's presence and have a fuller measure of love and guidance. But this error of theirs did not alter the historical facts nor the truth of the prophecy. The Messiah had come—He did declare the only possible message of unchanging and unchangeable Divinity—that only by a higher Righteousness can men be redeemed; and the promised Restoration has even now taken place.

How completely the prophetic warnings had been disregarded and how entirely the Law had fallen into disuse, is obvious from the "discovery" of the book of Deuteronomy, or its nucleus, among the Temple archives in the 18th year of Josiah, and the popular revival which ensued. But popular movements soon spend themselves for want of that certain knowledge and fixed principle which alone gives consistent action. Popular movements arise from temporary impulse and soon pass. It was so in this case.

In vain were the warnings of Isaiah taken up by his successor. Jeremiah began his ministrations at his own village, but soon came to Jerusalem to the larger field. He found the popular revival in full swing by the reconstituted services and a reformed ritual, with sacrifices and oblations only differing in form from those denounced by Isaiah; he found no improvement in morals. He at once entered his vigorous protest (Jer. vii.), even declaring that God had not commanded any burnt offerings (vii. 22), but clean hands and a pure heart. He appealed first to the people, and then to the leaders, and was disregarded by both; they were tired of hearing the warnings of pessimists.

Meanwhile a great revolution had taken place in the Middle East. The Semitic half of the dual monarch, with its capital at Nineveh, had long been in the ascendant over the Chaldean half, whose capital was Babylon. Now the position was reversed—Babylon became the capital of the Assyrio-Chaldean empire. The policy of Judah (favoured by Jeremiah) had long been that of alliance with Chaldaea, and when Pharaoh Necho, seeing in the tidings of the Chaldean revolution an opportunity to restore the lost glories of Egypt, advanced against Babylonia, he was opposed by Josiah, who fell at the battle of Megiddo. Pharaoh annexed Judah, and passed on to his defeat at Carchemish—one of the decisive battles of the world. Nebuchadnezzar followed up his victory, and restored the kingship to the successor of Josiah.

The plain policy of the leaders of Judah was to be honest and faithful subjects, but only those who act from principle can be faithful; without-principle men are mere opportunists. Oblivious of history, they again leant on Egypt, and refused their tribute, and so provoked the destruction of their city by the Chaldean armies, Egypt standing aloof. The whole record can be read in the book of Jeremiah.

The prophet continued to advise the same policy as at the first. After declaring that the captivity should last seventy years (xxv. 11)—and he seems to have dated his prediction from the battle of Carchemish in B.C. 605—he exhorted them to remain loyal subjects of Nebuchadnezzar (xxix. 4-32), and the subsequent troubles of those left behind after the last deportation were due to his advice not being followed.

The exiles had met the penalty of all those who refuse to see that obedience to the moral law by individuals and nations alike is at the root of all prosperity; they had been crushed under the inexorable sequence of powerful spiritual law which works out by direct consequences. At long last they believed their prophets, and their hopes were now centred on the promised Restoration. To this period belong the prophecies of Ezekiel. He sees in Nebuchadnezzar the instrument of Divine wrath, fallen, indeed, on the Jewish nation, but also on their hereditary enemies—Ammon, Edom, Philistia, Moab, and Tyre (Ezek. xxv.-xxvii.), and he foresees with joy the conquest of faithless Egypt (xxix.), which had left Judah to its fate. After this the Restoration shall take place: Jahveh shall gather them from among the nations and replace their heart of stone by an heart of flesh—the dead bones shall live once more, and they shall know that the Lord hath done this thing.

[TO BE CONTINUED.]

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FRIDAY, FEBRUARY 21, 1919.

Current Topics.**"The Wonders of Saints."**

THIS is the title of an absorbingly interesting little book written by the Rev. Fielding Fielding-Ould, M.A. The writer is deeply interested in psychical matters, and has contributed to our press on various occasions, always with value to his readers. The present work is prefaced by an Introduction written by Lady Pamela Glenconner. Her Ladyship writes with insight, and offers an excellent foreword to this useful production. In one place the wise remark is included, i.e., "A further point of value I find in this book lies in the direction of sorting the false from the true, or, more accurately, the admirable from the least worthy of expressions of spiritual activities. We do earnestly desire that the Higher Spiritualism may become disentangled from the fortune-telling, the jocosities, and the lower demonstrations of physical phenomena with which it has too long been confounded." Referring to the prevailing conditions as the results of widespread suffering and the purifying influence of grief, it is pointed out that such experiences have exalted Spiritualism. Lady Glenconner writes at this point: "On the one side you have the prevailing spirit of exalted sorrow, and upon the other side the great cloud of witnesses." So many are the hands thrust back to clasp us here, so great is the number of hearts eager to tell us they are yet near us and alive, that there is no room for charlatanism, even were people inclined to be fraudulent. There is no room for death." "Mr. Topics" has only space now for the closing sentences of this eminently suitable preface as follows: "We need not be surprised if from time to time some catch a glimpse or hear a murmur of these hosts of living creatures; the marvel is that the earth is as isolated and insulated as it is, and that many are able to go through life steadily denying that anything exists beyond what they can see and touch." Quite true.

The Book Itself.

THE full title of the book is "The Wonders of the Saints in the Light of Spiritualism." The contents are divided into ten chapters. The opening chapter offers some not unfamiliar opinions as to the attitude of a certain class of Spiritualists, but while true up to a certain point, all Spiritualists are not to be included. The rev. author is kindly withall, and has a clear eye for the real psychic facts connected with the ancient saints whom he deals with, and one is struck with the great range of mediumship exhibited by these bygone mediums; experiences which only the intelligent Spiritualist can adequately explain. There is, and naturally so, a strain of thought peculiar to the mind of the trained churchman, but it always manifests itself in orderly form, and is never betrayed into intolerance to other forms of thought. "Mr. Topics" would like to publish some interesting episodes culled from the book; any way, he will suggest it to our Editor. The author closes his pages on a note which shows him to be an open-minded man, as in his final sentences he thus concludes: "There is no iron barrier between the different spheres of life; there is no lid on the world tightly held down by a jealous God; all is open, all is free—we may wander where we will, it is all a matter of capacity. We are as yet children in a nursery—a very pretty and commodious nursery—but now and then one specifically pure and of a more adventurous spirit, greatly daring, steals out upon the landing, and looks over the banister to catch an excited

glimpse of the grown-up people passing to and from the mystery of their fuller life." The publisher is John M. Watkins, 21, Cecil Court, Charing Cross-road, W.C. 2. The price of the book is 4s. 6d., postage 2½d. extra.

Do You Wish to Succeed?

"Mr. TOPICS" has received another book written by Lily L. Allen (Mrs. James Allen), entitled "Elements of Success," with a sub-title saying it "Points the way to a sure and lasting success built upon eternal principles." Like all the Allen publications, it affords many pages of entertaining consideration upon the utilisation of our mental, bodily and spiritual abilities. Many apt lessons are inculcated, and to those who are mentally sluggish the suggestions presented should work as excellent tonics. Of course, all depends upon the will to profit by the excellent counsel presented in this charmingly written and neatly printed and nicely bound work. The publishers are L. N. Fowler & Co., Imperial Arcade, Ludgate Circus, London, E.C. 4. The price of the book is 4s. net, postage 3d. extra.

The Annual Celebration.

THE time for the celebration of the Seventy-first Anniversary of the Advent of Modern Spiritualism will soon be here. In Manchester the arrangements are well in hand; the speakers, clairvoyant and chairman have already been obtained, also the vocalists and instrumentalists while, as hitherto, the Co-operative Hall, Downing-street, is again retained. The event will be under the direction of the Manchester and District Union. Now that the food restrictions are somewhat relaxed it is confidently expected that the tea will be fully up to the standard of pre-war days. Full particulars will presently be advertised in this journal.

The New Feature.

LAST week's issue contained a new feature. "Mr. Topics" is asked by his Editor to call attention to it. The title is "Our Readers' Round Table," and it will be found on page 51. This has been started in deference to suggestions recently sent by some of the readers of THE TWO WORLDS, and the object in view is that points of doubt should be stated by readers, and that their fellow readers should send in such answers as they deem suitable. This will be a more useful way than, as formerly, letting our Editor attend to all the questions. The opening letter of Messrs. Ward and Sellers offers an excellent opportunity for a reply from our bright young men in the Societies, Lyceums and Study Groups. Will some of them respond to the invitation, and contribute to this new department?

Mr. Alfred Kitson.

"Mr. TOPICS" will be greatly obliged if any reader of THE TWO WORLDS possesses a copy of an account of the life and services to the Cause of Mr. Alfred Kitson. If anyone has such a booklet and will send it to this office full price will be remitted for it per return of post. Perhaps if Mr. Kitson possesses such pamphlet he will fraternally comply with the above desire. "Mr. Topics" recently heard it whispered that Mr. Kitson was preparing an autobiography of his own, which, if so, will give British Spiritualists a comprehensive history of the rise and growth of the Children's Progressive Lyceum, as its founder, Andrew Jackson Davis, entitled it. There is no one in Great Britain besides Mr. Kitson who could accomplish the task with the same assurance of success. It should be done, and he is exactly the man to undertake the task.

Doris Severn.

IN reply to several inquiries as to when another of Mrs. Severn's fascinating narratives would appear, "Mr. Topics" is able to say that the next will be published in next week's issue. The title will be "Faithful Beyond Death," which will be found as interesting reading as any of its predecessors.

WE judge ourselves by what we feel we are capable of doing, while others judge us by what we have already done.

THE man who cannot be practical and mix his religion with his business is either in the wrong religion or in the wrong business.

CONTRIBUTORS to our columns should always write in ink, and should make the names of places and persons plain, so that no mistake can occur. Our "comps." are only human.

SOCIETIES can help us by helping themselves at the same time. If you have a special service or function of any kind, advertise it in this paper. The rates to Societies are only one shilling per inch. Two or three shillings spent in this direction would advertise your efforts throughout your town and district. This is an age of advertisement, and if you wish to attract audiences our advice is to Advertise! Advertise!! Advertise!!! So vary an old proverb, "Spare your advertising, and spoil your meeting."

YORKSHIRE SPIRITUALIST COUNTY COUNCIL.

ANNUAL CONFERENCE HELD IN THE WEST VALE SPIRITUALIST CHURCH
ON SUNDAY, JAN. 26th, 1919.

A MASS MEETING was held on Saturday, Jan. 25th, at 7 p.m., in the West Vale Spiritualist Church, the platform being occupied by the workers of the District Committees and County Council. Mr. Stabler, of the Huddersfield and Halifax District Committee, acted as President, and the invocation was given by Mr. Dunn, Secretary of the Sheffield District Committee.

After the President's opening remarks, short and breezy addresses were given by Mr. Dunn and Mr. Wood (representative of Saltaire), and Mr. Claughton, Secretary of the County Council, followed by clairvoyance by Mr. Wood and Mr. Claughton. All the spirit friends described were recognised. The President brought the meeting to a close with prayer.

Pleasure was expressed by the workers of the church at the success which had attended the mass meeting, as it showed a great interest by the people of the district, who it was hoped would come the following day in large numbers. The visitors were then escorted to the various homes, where they were entertained by local friends.

CONFERENCE REPORT.

The Annual Conference was held at the West Vale Spiritualist Church on Sunday, Jan. 26th, 1919. The Huddersfield and Halifax District Committee held their monthly conference for the transaction of necessary business only, concluding same so that the County Council could commence the Annual Conference at the time advertised, viz., 11 o'clock prompt.

The President (Mr. Roberts, of Batley) presided, and all the officers were present, together with the Secretary and delegate of each of the District Committees, and 20 delegates representing Societies, and a good number of associates and friends.

Mrs. Knight, of Halifax, gave the invocation.

The President, in a few appropriate words, welcomed the conference to West Vale.

The local President spoke of the pleasure it gave her to welcome all, both material friends and spiritual visitors, to their new church at West Vale, and trusted that the day would be a day long remembered by all as a red letter day in connection with Spiritualism and their church.

The President tendered his thanks for such a hearty welcome, after which fifteen minutes was devoted to spirit-intercourse. None who were present could fail to realise that the unseen workers were present also. The President next desired to extend a hearty welcome to Mr. Gush, as the delegate of the Spiritualists' National Union, and he ruled that as delegate of the National Union he have full power to speak and vote.

Mr. Stabler and Mr. Sugden were appointed tellers.

On the Secretary calling the register he found there were 32 voters present, namely, 12 officers and 20 delegates from Societies.

The minutes and correspondence were accepted.

The President spoke on the passing of Mrs. Parker, of Bradford, Mrs. Goring, of Martin-street, and Mrs. Chat, of Brighouse, all workers in the Cause of Spiritualism. At the conclusion of his remarks the whole of the Conference rose to their feet as an expression of silent sympathy.

The District Secretaries' reports were of a very interesting nature.

The Secretary of the Dewsbury, Bradford and Keighley District Committee summed up the past 12 months as successful to most of the Societies in his area, with the exception of one, which was the weakest, and the District President had linked up his lot with that Society for the express purpose of devoting as much time as possible to it, and thus helping it to regain that power which it had lost. As a District they had 18 Societies, a gain of 3 Societies in the year, and were looking forward to others joining in the near future.

The report of the Huddersfield and Halifax District Committee, which was read by the Secretary, is given as read:—

"In presenting my report, let me say that our District Committee is in a very satisfactory position. The unity of purpose, self-sacrifice, and ardent support of all connected with us, increases the interest and desire for further progress.

The confidence which is placed in the officers is of great value and assistance in the carrying out of their duties. Financially we are not too strong, but progress is not hindered for that reason. We have a good Treasurer, and many who are always ready to help if required. The truth is we are spenders, but our outlay has always been justified.

Numerically, 12 Societies and 82 associates are affiliated with our D.C., as against 12 Societies and 46 associates last year. A portion of the year we had 13 Societies with us, but it has been necessary to strike off the books 1 Society and 1 associate. It is always to be regretted when the latter course has to be resorted to, but our decisions were only

arrived at after considerable effort to effect a settlement had failed. At all times we have had before us the best interests of our religion, endeavouring to uphold its highest principles of right and justice.

"Lland Society has joined us recently. In this district we have been very busy with the Parliamentary Petitions, and 12 affiliated Societies and 2 unaffiliated Societies have been supplied with forms to sign, and from returns to hand hard work has been done. It was the intention of the D.C. to hold propaganda meetings throughout the whole district, but owing to inconvenient railway service it has not been possible yet.

"Our monthly conferences have increased in popularity, and Societies regret they cannot have more in the year. The open-air demonstration in July at Sunny Vale Gardens was a great spiritual success. The Lyceum demonstration in the afternoon, under such beautiful conditions, greatly impressed the visitors. The evening meeting was very largely attended by the general public. Short but instructive addresses were delivered by Miss A. Hesp, and Messrs Harrison and Gush. Good music and singing. Fraternal delegates were present from the Leeds D.C. and the Dewsbury, Bradford and Keighley D.C. A notable feature of this conference was that whilst at first we were almost refused admission to the premises, now our visit is joyfully anticipated by the proprietors, who have been greatly impressed by our services.

"I am glad to report that our D.C. has become affiliated to the S.N.U., and all our Societies, with one exception, and it is their intention to link up when firmly established. Now that hostilities have ceased we are looking to great things in the future."

The Secretary of the Leeds District Committee stated that every Society in the Leeds area was in affiliation with them, that they numbered 12 in all, that 10 out of the 12 were doing good work and financially sound, but that the other 2 needed assistance from the D.C. or County Council.

During the year the Lyceum District Council had held a mass meeting at Armley, and had the pleasure of the presence of the President of the S.N.U. and the President of the Lyceum Union, who had met together in the interests of their respective Unions.

The Secretary of the Sheffield District Committee gave a very good all-round report of the different Societies in his area, and that they were together to bring the Cause to the fore, and that they were increasing in numbers and also financially. They have 12 affiliated Societies and 46 associate members, an increase during the year of 1 Society and 12 associate members. Very important propaganda work was done in this district by the S.N.U. Conference held in July in a neutral hall. The County Council quarterly meeting which was held at the Doncaster Spring Gardens Society's rooms was a distinct success in every way.

At the conclusion of the reports the President stated he was proud to be a Spiritualist. Taken all round, the reports from all districts were exceedingly encouraging.

The notices of motion created great interest, and were the cause of much discussion, occupying a great deal of valuable time, but still of benefit to the District Committees and the Cause at large.

The report of the Emergency Committee was given by the Secretary. The principal items were, first, the utilising the fifth Sundays for propaganda work, Sundays when there was neither County Council nor District Committee meetings. The next item was the annual propaganda meeting to be held on Easter Mondays, commencing this year. The County Council to engage the best exponents of the Cause; that County Council and District Committees take part by sending fraternal delegates, and, further, that the annual propaganda meeting be held in a different district each year, and wherever possible in a neutral hall, and the County Council and the District Committees join in the profit or the loss.

The balance sheet, which showed a balance in hand of £3 4s. 4d. and £1 10s. in the Study Guild Fund was unanimously adopted.

The auditors' report, which was given by Mr. Jones, was accepted with thanks.

The election of officers, which was by ballot, resulted in the following being elected: President, Mr. S. Rastall; vice-president, Mr. J. Roberts; treasurer, Mr. H. J. Webster; secretary, Mr. H. Claughton; Mr. S. Rastall was elected as delegate to the S.N.U.; Mr. H. Holdsworth was elected as auditor for ensuing year, along with Mr. Jones.

A vote of thanks to all retiring officers for services rendered to the County Council and the Cause at large during the past year was moved by Mr. Jones and seconded by Mrs. Wright, being carried unanimously.

The Secretary expressed his desire to the Conference to have a better "copier," so as to be able to cope with the extra work which may be before him, and to be able to do the same in a more expeditious and competent manner, and

asked for contributions for the same, which would cost £3 10s. Mr. Mountain, delegate of the Leeds District Committee, stated that it would only mean 1s. 3d. to each Society and in the name of the National Spiritualist Church, Leeds, he paid that amount over. The amount received towards this "copier," which, when purchased, will be the property of the County Council, reached the sum of £1 1s. 6d. before the day closed.

The Secretary also desired to draw the attention of the Secretaries of the various Societies to the Speakers' Plan. A full page is set apart each month in *THE TWO WORLDS*. The cost of same is borne by the District Committees and the County Council in equal proportions. It is a pity when no charge is made to Societies to see so many blank lines opposite Societies. It is sincerely hoped that Secretaries will avail themselves of this source of free advertisement to them, and send their list of speakers to their District Secretary not later than the second Tuesday in each month, and thus benefit their Societies and speakers.

Owing to there being so much business and the time being taken up with same, the President's address and Secretary's report were not read, and so, of course, must be omitted.

The afternoon propaganda meeting commenced at 2-15. Mr. Roberts presided. The speakers were Mrs. Thornes and Messrs. Jones, Webster, and Gush. The invocation was given by Mrs. Thornes, and addresses were given by Messrs. Webster, Gush, and Jones. During the service a song was sung by Miss H. Allured, entitled "How Can I Comfort Thee?" and another by Miss L. Rastall, "This is My Task." The service was brought to a close with a prayer by Mr. Roberts.

A very large number of visitors were present at the above, amongst them being the minister of the district, who had called to see what they were doing. He stated it was grand, glorious, and, like the eagle, they must soar higher and higher. He said it had been good to be there.

After the success of the afternoon meeting the evening was looked forward to with impatience, but it exceeded all expectations. Before the time to begin, the church was almost full, but at 6 o'clock it was crowded to excess; in fact, all the tables were utilised for seating accommodation, and a number of the members brought chairs in from their own homes, so that visitors might be able to sit. I may say that even on this occasion the bread pot was turned into use and made to answer as a seat. This was the most successful conference since the formation of the County Council. There would be over 600 people present.

The invocation was given by Mr. Stabler, and Mr. Roberts introduced Mr. Rastall as the new President, and he took up his duties from that time.

The speakers were Mrs. Stott, Mrs. Knight, Mr. Gush and Mr. Dunn. During the evening Miss Rastall rendered that beautiful song, "Humility," and Miss Allured sang "Come Unto Me." The day's proceedings were brought to a close with a prayer by Mr. Rastall (President).

The thanks of the County Council, delegates and associates are due to Miss Rastall and Miss Allured for their beautiful singing, and also to Master H. Corina, the accompanist (aged 14), whose playing was beautiful and in perfect tune. A born musician, he is a son that any father should be proud of. Thanks are also due to the West Vale committee and workers for making our annual meeting into a perfect day.—H. CLAUGHTON, Hon. Sec.

Readings at Our Services.

H. J. Poole.

The readings at our services should frequently be from the Bible. People expect it at a Sunday service which they may attend instead of their usual church, while those who ask, "Do Spiritualists believe in the Bible?" would be agreeably surprised.

When Sir Walter Scott lay dying, he asked Lockhart to read to him. "From what book?" said he. "Need you ask?" said Scott, "there is but one."

Professor Huxley said, "I have been seriously perplexed to know how the religious feeling, which is the essential basis of conduct, can be kept up without the use of the Bible. For three centuries this book has been woven into the life of all that is best and noblest in English history."

Heine wrote, "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven! Sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity are all in this book! Its eclipse would be the return of chaos, its extinction the epitaph of history."

Many parts of the Bible are not suitable for public reading; a careful selection would have to be made, and to this end it would be well that the speaker's subject should, where possible, be known beforehand. But the ordinary reading is not enough. It should be followed by a brief explanation or comment (two or three minutes would suffice). As the book of Nehemiah tells us, "They read distinctly, and gave the sense, and caused the people to understand the reading."

A plain commonsense comment or explanation, based on knowledge, and without the use of theological spectacles. A word to arrest attention, to make people think, to cause them to examine for themselves. The authorised version was made use of by theologians to bolster up their doctrines, and attention should therefore be paid to the revised version. For instance, the last sixteen verses of St. Mark are a later and dubious appendix; the verse about the angel troubling the water of the Pool of Bethesda (John v. 4) is rejected in the revised version, as is also the Eunuch's confession in Acts viii. 37. The word "fasting" was smuggled by ascetic monks into Matt. xvii. 21, Mark ix. 29, Acts x. 30, and I. Cor. vii. 5, and has been omitted in each case in the revised version. Further, there is no authority for the words Hell, Damnation, and Everlasting or Forever and ever, which should be Sheol or Hades (merely the unseen world); Judgment, and the End of the age.

What a terrible use has been made of these words to terrify the unlearned, and of the rejection of an intermediate state by the reformers, simply because the Roman Catholic Church believed in it. Nothing but a blessed Heaven for the faithful and endless torment in Hell for the non-elect. It is not scriptural. There is "a path of Eternal Progress open to every human soul that wills to tread it by the path of Eternal good." Whenever the prodigal, even in the beyond, says "I will arise," the Father's blessed messengers go at once to help him.

A Haunted House.

H. E. Curtis.

For over two years my wife and I have lived in what is locally called "the haunted house."

It is a fine old mansion of stone and stucco, situated close by the ancient ruins of Hastings Castle, and standing in its own well-wooded private grounds.

It was formerly, so we are informed, the residence of Sir George Elliott, and had been without a tenant for about 25 years prior to our coming here to live. We came from Nottingham, and wishing to reside for health considerations on the South coast I chose this house because of the beautiful views obtainable over land and sea, and of the extreme charm and romance of the whole surroundings.

The place was in a most shockingly neglected condition, most of the windows being broken and the grounds around the house having a very forlorn and forsaken appearance. Strange and blood curdling stories of suicide or a murder having been committed years ago were sufficient and good reason to drive away the ordinary intending purchaser or tenant seeking a new home. Having, however, no belief in the possibility of any sort of supernatural manifestation, these somewhat unpleasant considerations did not seriously upset us, or adverse our decision in regard to taking the house on lease at a good rental.

Nevertheless, and in spite of our unbelief concerning all things ghostly and unreal, we have had during the two years of our residence here some rather remarkable and startling experiences. During the first few weeks we were disturbed a good deal at nights by loud and mysterious noises at various places all over the house, and which it seemed almost impossible to rightly locate the cause or the place from whence the sounds came.

On many occasions I have searched in every hole and corner of the twenty-five rooms contained in the house, at all hours of the night, but have failed to find any rude intruder or article of furniture out of its proper place.

At another time my wife heard heavy footsteps coming towards the morning room wherein she sat. It was evening, and thinking that I was returning home earlier than usual, opened the door, but was greatly astonished to find no one about; she was still quite alone in the house. And on June 18th of last year (she made a note of the date) she declares that she saw distinctly at about 2-30 in the afternoon the tall form of a beautiful young lady pass through the hall into one of the rooms. A search being made, no lady could be found. Personally, I was, and still am, very much inclined to believe that her eyes deceived in some way, but in spite of my unbelief and ridicule she holds strongly to the story.

Owing to the recent visit of Sir A. Conan Doyle to this town, and that a lady friend in Nottingham (one who has unfortunately lost her husband in the war) has sent us a copy of *The Two Worlds*, our interest in occult matters has been aroused, but as there does not seem to be any Spiritualists' Society in Hastings, do any of the readers of *The Two Worlds* know any friends residing in this part of England, so that we might possibly make acquaintance for our mutual benefit in regard to spiritual investigations?

Should any Spiritualist reside in Hastings or St. Leonards, we should be glad to make their acquaintance. We do not know many people in this town, and the few we do know have no sort of belief or interest in the subject. I shall be grateful if you will make public our request. We desire earnestly to know if there is truth in Spiritualism. The Vicar of our parish thinks there is not, and last Sunday evening preached strongly against it.

Castle Down House, Castle Hill, Hastings.

The Open Court.

Contributions appearing under this heading are inserted for the purpose of calling out discussion, and must not necessarily be construed as representing the opinions of the Editor.

SPIRITUAL AIMS.

SIR,—A short time since I received through the parish church some vigorous pamphlets in support of the "Life and Liberty" movement of the Church of England. They explained very convincingly the need for release from Parliamentary control of religious questions, so that the Church might deal with the inequality of benefices, the removal of notoriously inefficient clergy, the revision of the Prayer Book, and other matters. No. 9 of these pamphlets, "When the Church is Free," looks forward to great social activity, though why that should not come first is not very evident. It says, "The Church is commissioned to bring to bear on all phases and problems of life—political, social, and economic—the mind of Christ." Excellent! I said, now we may hope for a real recovery of that influence whose loss Churchmen deplore. If the Church people throw themselves heart and soul into this, we shall soon see the spiritual influence regained.

Our parish contains a large number of well-to-do members in its residential area, and also a large number of poor in mean streets much overcrowded. There is no Nonconformist or R.C. chapel. A communal kitchen would be a great boon to some of the hard-worked women; it would be a training school for girls and young wives; it would improve the feeding; it would reduce the cost of living, and it would give more leisure and much-needed rest. Or a Free Library, with arrangements for lantern and cinema pictures, and a restaurant bar, after the pattern of the Y.M.C.A. and a billiard room would make a social club where men and women could spend pleasant evenings in a social atmosphere. The U.I.C. is bringing forward a scheme for a War Memorial, to take the form of a village institute more or less on the above lines, with a recreation ground. This is especially needed. The children have no playground but the street. The aim is to give the large number of the artisan class the opportunity of social life, interesting lectures, and the employment of their increased leisure in healthy and congenial ways. Now, I thought, here is the opportunity of showing in one place at least that we Churchpeople mean what we say, and do not deal in nebulous phrases. It was, therefore, with much pleasure that I heard that a parish meeting was to be called to decide on the form of War Memorial...

The proceedings were opened with a prayer for the guidance of the Holy Ghost. It soon appeared, however, that the decision of the Holy Ghost had been already anticipated; the Church Council had decided on a Lady-chapel to be added to the church, and on an enlarged vestry; they had the architect's plans ready, and the estimate, £2,500 in round figures, being £500 for the memorial chapel, £1,500 for the vestry, and £400 for removing and re-erecting the organ. The meeting was really called to endorse the decision and to register subscriptions. Some proposals for more vigorous aid to the social scheme were set aside, though it was pointed out that money given to the one scheme would probably be lost to the other. The meeting, at which the artisan element was very slightly, if at all, represented, supported the church plan. When the result was reported in the mean streets, the comment was made, "The gentry don't look beyond themselves."

The criticism seems to me just.

The Church has thrown away one opportunity for leadership after another. The clericals opposed the geologists, they hounded Colenso out of the Church, they anathematised Darwin, they abused the Higher Criticism and Biblical research, they still, as a body, refer the psychic facts to the Devil or to illusion, they preached contentment to men on the border-line of the submerged tenth. They are now offered to them two opportunities—one is the reception of and study of those psychic facts and guidance into a true interpretation of them—a real and immediate "resurrection" in which each soul really reaps as it has sown; the other is true social service. The chaplains have done splendid work in the war. Can this work not be continued in peace?

The temple of God is not made with hands, but of flesh and blood, and no beautification of the mere edifice is "to the glory of God" while brothers and sisters have no light in their lives. As every ounce of effort was required to win the war, so every shilling is required to win internal peace. Here the opportunity has been partially thrown away; will it be so generally? Will Lady-chapels and altars and reredoses and such like ecclesiastical decorations be adopted as War Memorials, or will the Church exhort the congregations to spare neither money nor work to provide the mechanism of social progress without which the spirit cannot act? Who can say? But this is certain: the Mind of Christ, who said of the Temple, "There shall not be left here one stone upon another that shall not be thrown down," would most certainly set the social service far before everything else. If the artisan class, which now passes religion by, were to see that Mind animating the whole Church,

there would very shortly be no cause to lament the loss of influence. If it is not seen, the verdict will be, "The gentry don't look beyond themselves," and the verdict will have consequences.

Civilisation might be defined as that state of life in which all citizens are freed from incessant struggle for mere subsistence, leaving neither time nor energy for development towards the true evolutionary goal of the soul. Till the better life is possible for all honest workers we are not a truly civilised nation. The Church claims a mission of civilisation in the highest sense. Let her take the means. "Faith without works is dead."—Yours, etc., V. C. D. Weymouth.

In Memoriam.

MR. W. H. DUDLEY (DERBY).

MR. WILLIAM HENRY DUDLEY, of 42, Burton-road, Derby, passed to the Higher Life on Feb. 8th, after a very painful illness, at the age of 52 years. He was a sincere Spiritualist, and one who found great comfort in spirit return. The interment took place at the New Cemetery, Nottingham-road. The first part of the service was held in Forester-street chapel, being most beautiful and impressive. "The Dead March" and "Chorison Triste" were rendered by Miss Musson as the cortege entered and left the building. Mrs. Gilbert and Mrs. Ford conducted the services both at the chapel and the graveside, where a large number of friends had gathered in token of sympathy and respect. Mrs. Dudley and her two sons beg to thank all friends for their sympathy in their hour of trial.

INSTRUCT THE CHILDREN.

SPIRITUALISM is something more than phenomena—it is educational and reformatory. The truest and best reformation is that which is laid in the hearts and minds of the children. Therefore, Spiritualists should instruct the children. This can best be done by forming Lyceums in connection with every Society. A Society that has no Lyceum is as incomplete as a church or chapel without its Sunday school, thereby forcing its members' children to attend other places of worship. The children of Spiritualists who have to attend orthodox Sunday schools are taught that which their parents do not believe. This is a serious defect in the Society, and an injustice to the children, which Spiritualists should no longer tolerate. The remedy is in forming Lyceums. Information concerning the same will gladly be supplied by

ALFRED KITSON, Secretary,
British Spiritualists' Lyceum Union.
Bromley-road, Hanging Heaton, near Dewsbury.

TO BELIEVE a business impossible is the way to make it so.

POLITENESS is like an air cushion. There may be nothing in it, but it eases the jolts wonderfully.

ETERNITY is rather the quality of timelessness, than a quantity of time. It is out of, and above, and beneath, and behind time. It does not go forever, but it always is, and to introduce into it the temporal notions of after and before is like attempting to cut water with an axe. It is measured by its intensity, not by its extension.—J. R. ILLINGWORTH.

WE must not cease to be childlike when we begin to ask and answer questions. Pride can understand nothing about God. We may question, but it must be in faith, and trust, and love—content with half an answer when more cannot be given, and to be left without any answer at all when the heights of God's goodness soar beyond all vision but that of faith, whose prerogative it is in some sense to equal and to comprehend its Giver and its Author.—FABER.

HEART-POWER, brain-power, and spirit-power form an invincible trinity to redeem you from despair and failure. "Never mind ridicule, never mind defeat. Up again, old heart!" Remember, my comrade, every obstacle is a stepping stone to the one who knows the law of nature and of thought. What answer could you make to this query of Walt Whitman: "Have you learn'd lessons only of those who admired you and were tender with you and stood aside for you? Have you not learned the great lessons of those who rejected you and braced themselves against you or who treated you with contempt or disputed the passage with you?" Comrade, we are not alone in the struggle. Even the flowers have to make an effort to reach the sunlight. Properly directed effort generates energy. Energy is life, life is the manifestation of the spirit. Give your spirit room to express itself. Use the forces within you intelligently, fearlessly, joyously, triumphantly, persistently, and you will succeed. Get success. Your success is my success, is everybody's success. Get in swing with the universe. All is rhythmic and harmonious. Do not be a note of discord in the universal harmony.—DOROTHY QUICKLEY.

REPORTS OF SOCIETARY WORK.

1.—*Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.*

2.—*Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.*

3.—*Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.*

4.—*Important: No special or Ordinary Reports two Sundays old will be inserted.*

* * In all cases where the address of a meeting place does not appear in a Society report, it will be found in the Platform Guide.

Special Reports.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

LEEDS DISTRICT COMMITTEE.

THE monthly meeting was held at the National Spiritualist Church, Leeds, under the presidency of Mr. Mountain, with only a moderate attendance of delegates. Mr. Warburton offered the invocation. The President called for an expression of sympathy towards our arisen comrade, Mr. Griffen, and towards those whom he had perforce left behind to mourn the loss of his physical presence. A short time was spent conferring with the spirit friends who had gathered with us. Several descriptions and experiences were given. Arising out of the minutes, Mr. Rustall (Huddersfield), who was present along with the other members of the Y.C.C. executive, explained the central position of West Vale. The Secretary then gave the correspondence that had led to the motion of complaint. The reports given by the Societies represented were of a very encouraging character. The representative of the Y.C.C. at this juncture invited the Committee to elect one of their body to sit with them in emergency meetings. After much discussion it was decided that this question be referred to the Societies for consideration. In the afternoon the members of the Committee took part in a Lyceum open session. A well-attended evening service was presided over by Mr. Mountain. Messrs. Oxley, Beety, and Mrs. Wright took part.

LONDON: LEWISHAM.

ON Saturday, Feb. 8th, and during the week-end the Lewisham Society of Spiritualists was favoured by a visit from Mrs. L. Harvey, of Southampton. In introducing her, our lady President spoke of the great help and pleasure that is always derived from Mrs. Harvey's visits, and the evident appreciation shown by those who were able to attend these meetings fully bore out this tribute. Saturday evening was devoted to psychometry. On Sunday evening Mrs. Harvey gave an address on "Death," and this was followed by some good clairvoyant descriptions. There was a successful meeting for ladies on Monday afternoon, and in the evening Mrs. Harvey favoured us with auric readings and clairvoyance. Altogether, the four meetings were most helpful and enjoyable. The attendance was good, and the Society is looking forward to another visit in the near future.

Support our Advertisers.

LONDON: LITTLE ILFORD.

A SOCIAL and dance was held on Saturday, Feb. 15th, in aid of the new church fund. The Lecture Hall of the Public Library was crowded, everyone present entering into the spirit of the evening. The following artistes were much appreciated: Miss Stella Thompson, Miss Doris Hall, Mrs. Hardy, Miss Kitty McIlrose, Miss Stanborough, Mr. L. Burr and Miss Goater. Many dances were thoroughly enjoyed. A hearty vote of thanks was accorded the artistes. Also to Mrs. Jamrach, who carried out the arrangements, those who gave to and assisted at the refreshment stall, and all who helped to make the evening so very successful. At the close all joined in singing Auld Lang Syne.

LONDON: TOTTENHAM.

THE Rev. Susanna Harris and Mrs. E. Neville delighted a crowded hall with addresses and clairvoyance. Mrs. Neville gave her descriptions in the most convincing manner, and our thanks are due to her. The Rev. Susanna Harris told us of some experiences in foreign countries and the good work she has done and is still doing for our sacred Cause. The evening was a memorable one, and has gained us several new members.

ROCHDALE: REGENT ST.

DR. ELLIS T. POWELL gave an address in the Provident Hall, Rochdale, on Sunday, Feb. 16th, to an interested and appreciative audience on the subject, "Our soldiers in the West." There was a good attendance. Dr. Powell gave a good description of life and labour of our heroes in spirit life, and gracefully soothed the sorrow of those bereaved. Mr. G. F. Knott occupied the chair.

SOUTHPORT: FORESTERS' HALL.

THE annual meeting and election of officers took place on Sunday, Feb. 9th. The numerical strength of the Society was about the same as last year, 60 on books, 45 paid up. The financial position was considered satisfactory, there being an income of £102 14s. 10d., expenditure £92 9s. 6d., leaving a balance of £10 5s. 4d. It was decided that half the balance be placed to the building account, along with £2 12s. 6d., proceeds of the annual tea. A committee was elected to carry on the work of the building fund, to consider ways and means of raising money, and organising the resources of the Society for that object. We are sorry indeed to lose the services of Alderman R. T. Fletcher, who has been compelled on account of business to return to Wigan. The following officers were elected for the year: President, Mr. G. O. Wootton; vice-president, Mrs. Leach; cor. sec., Mr. W. H. Peel; fin. sec., Mr. Bradley; treasurer, Mrs. Liver-edge; librarian, Miss Jessop; committee, Mesdames Leish, Taylor, Brackenbury, Wilcox, Pickles, Leadbeater, Greenall, Shilling, Miss Pollitt and Miss Johnson; sick visitors, Mrs. Isherwood and Mrs. Taylor. The Society has decided to join the South-west Lancashire and Cheshire District Union.

MEETINGS HELD ON SUNDAY, FEBRUARY 15th, 1919.

BARNSELY. — Mrs. Chapman took the evening service, giving an address on "Angels, and the Spiritualists' conception of them." She also gave clairvoyance. BEDWORTH. — Miss Bartlam gave addresses on "Communion of saints" and "God the beginning and the end," also clairvoyance. The choir sang an anthem. Mr. Holland presided over a good audience. BIRKENHEAD, Hamilton. — Mrs. Birch discoursed on "Know thyself." Clairvoyance afternoon and evening.

BIRMINGHAM, Spiritualist Church. — Mrs. Inkpen in the morning and Mr. Croshaw in the evening gave addresses to good congregations.

ASTON: Mr. A. G. Burrows spoke on "The road to heaven," and also gave clairvoyance.

EDDINGTON: Mr. B. P. Mobery spoke on "Modern Spiritualism and its teaching," also gave clairvoyance. Mrs. Harlow presided. Two WORLDS sold out.

SMALL HEATH: Mr. Phillips gave an address on "The word," followed by clairvoyance. Mrs. Sharpe sang a solo, and also presided. Two WORLDS sold out.

SALTLEY: Mr. A. T. Taylor spoke on "Lord save us, we perish," and also gave clairvoyance. Mr. J. H. Robinson presided.

BRIGHTON, Windsor Hall. — Mr. F. T. Blake gave addresses and clairvoyance to good audiences.

BRISTOL, Thomas-street. — Morning, Study Group conducted by Mr. Eddy. Evening, Mrs. Lapsley gave her personal experiences, followed by clairvoyance by Mr. H. E. Oaten. Mrs. Burke presided.

CHESTER, Brook-street. — Services conducted by Mrs. Dodd, whose evening subject was "If there is one of you faultless, cast the first stone." Good audience.

CHESTERFIELD. — Mrs. Gibson gave addresses and clairvoyance. Mr. Deleate presided.

COVENTRY, Foleshill. — Mr. J. G. Wood delivered addresses on "The life within" and "The place of Spiritualism in the scheme of world construction," followed by clairvoyance.

DONCASTER, Spring Gardens. — Mrs. Charnley gave addresses and clairvoyance to good audiences. Mr. Booth presided.

LONDON, Battersea: Morning, circle conducted by Mr. Bloodworth. Evening, Mr. P. Smyth gave an address.

BRISTON: Mrs. Podmore gave an address on "Longfellow's poems," followed with clairvoyant descriptions.

CAMBERWELL: Morning service conducted by the members. Evening, trance address by Mr. Nickels.

CLAPHAM: Mr. G. R. Symons gave a discourse on "Walk with the beautiful." Mrs. Clempson presided.

CRUYDON: Address by Mr. H. Leaf, also clairvoyance. — Pros.: Sunday next, at 11, Service and Circle. At 6-30, Mr. G. R. Symons.

EALING: A very able address by Mrs. Marriott. Musical items by members much appreciated.

FULHAM: Morning, open circle. Evening, Mr. Flood gave an address on "Trust in the Lord" to appreciative audience. — Pros.: Sunday, Feb. 23rd, Mr. Fielder.

HACKNEY: Mrs. Mary Gordon gave an address on "Discontent," also clairvoyant descriptions.

LEWISHAM: Mrs. Graddon Kent gave an address on "Our psychic gifts," followed by questions and clairvoyance.

LITTLE ILFORD: Mrs. Grace Prior gave an address and clairvoyance.

LONDON SPIRITUAL MISSION: Morning, Mr. H. G. Beard spoke on "Religion and life." Evening, Miss Violet Burton lectured on "Self guidance."

MANOR PARK: Evening, Mr. Smith gave a discourse on "Life." Mrs. Smith gave clairvoyance and also named an infant. — Pros.: Sunday, Feb. 23rd, at 7, Mr. G. T. Gwinn. 27th, at 8, Mr. Hall.

N.L.S.A.: Morning, Mr. Pulham and Mr. Parry deputised for Mr. A. W. Jones, who could not attend through illness. Instructive discussion afterwards by some friends and inquirers. Evening, Mr. Todd was not able to give his expected address. Mr. Parry and Mr. Campaigne took the meeting, and clairvoyance was given by Mrs. Fielder.

S.L.S.M.: Lyceum anniversary. Morning circle conducted by Mr. Richards. Afternoon, naming ceremony performed by Mr. C. J. Williams. Evening, address by members of the L.L.D.C. Prizes distributed by the conductor, Mr. Richards.

STRATFORD: Mrs. Greenwood gave a trance address and Mrs. Reeves sang a solo.

WALTHAMSTOW: Mr. Thomas gave an address and Mrs. Lucas clairvoyance.

PROS.: Sunday, Feb. 23rd, Mrs. Fielder will give an address and clairvoyance at 39, Rectory-road, at 7 p.m.

WOOLWICH and Plumstead: In spite of wet weather there was a crowded audience to hear Mr. Jones give an address and clairvoyance.

LOUGHBORO', Swan-street. — Mrs. G. Hall conducted our meetings, giving addresses on "Lay a sound foundation" and "Cause and effect," also clairvoyance. Good attendance.

MANCHESTER, Salford, West High-st. — Address through Mrs. Hazlehurst, also clairvoyant descriptions. The collections were devoted to medical charities.

MANSFIELD. — Our District Visitor, Miss Ethel Swadven, of Nottingham, conducted our week-end meetings, which the audiences listened to attentively. Collections good.

MEXBRO'. — Miss Fitzpatrick gave an address on "The future of Spiritualism" also clairvoyance to a very large audience, who clearly showed a deep appreciation of the youngest medium on our platforms today. Mr. C. Haywood presided.

NEWPORT, Harry-street. — Mr. Jones gave an address on "Man as a sculptor," also clairvoyance. A good audience.

NORTHAMPTON. — Mrs. Gardener gave addresses and clairvoyance; her evening subject being "Sowing and reaping." Mr. Bull presided over good audiences.

OLDHAM, Coronation-street. — Mr. A. Barley, of Heywood, conducted the services, giving clairvoyance in the afternoon, and in the evening addressing a large gathering on "They will be done."

PAIGNTON. — Afternoon, Study Group. Discussion on "Some social problems" opened by Miss Mills. Evening, address on "Liberty" by Miss Mills, also clairvoyance.

PETERBOROUGH. — Addresses by Mrs. Wallis Minney, also clairvoyance, to good audiences. Mr. F. W. Rickett presided.

PLYMOUTH, Morley Hall. — Meeting conducted by Mrs. Preece. Mr. Johns gave an address on "Character." Our clairvoyant having failed, Mr. Eardley followed with a short address.

Stonehouse: Meeting conducted by Mr. H. Pearce. Solo by Mrs. Herd. Address by Mrs. J. Dennis on "Absalom," and clairvoyance by Mrs. Martin. Good audience.

PORTSMOUTH, Temple. — Mrs. Boddington conducted both services, giving addresses and descriptions.

PRESTON, Lawson-street. — Miss Savage gave addresses and clairvoyance to good congregations. Two WORLDS sold out.

ROTHERHAM. — Mesdames Metcalfe and Maude each gave a short address on "The philosophy of Spiritualism and 'There is no death.'" Mrs. Ainsworth rendered a solo, and Mr. T. Hossall presided and also gave clairvoyance. Two WORLDS sold out.

RUNCORN. — In the afternoon Mr. G. Browne gave clairvoyance, and in the evening discoursed on "Just you and I." Large congregations. Mr. Bennett presided in the afternoon and Mr. G. Mack in the evening.

SHEFFIELD, Attercliffe. — The service was taken by Mr. H. J. Webster and Mr. Bacon, who has just returned home from the Front. His remarks were deeply impressive. Mr. Webster named the infant daughter of Mr. and Mrs. R. Foster.

Centre: Mr. Shton took for his subject "Life is never ending." Good audience. Mr. B. Sargeant presided.

Heeley: Mr. W. H. Lote gave addresses and clairvoyance, his evening subject being "Spiritualism a divine revelation."

Heeley, Gifford-road: Addresses by Miss Maw and Mr. Walker, also clairvoyance. Good audiences.

Meersbrook: Meetings conducted by Miss Norwood, who devoted the afternoon to clairvoyance, and in the evening discoursed on "Spiritualism, what is it?" followed by clairvoyance.

SOUTHPORT, Hawkshead Hall. — "Blessed are the pure in heart, for they shall see God" was the substance of a trance address delivered through Miss Sunderland. Spirit friends passed beyond the borderline were described, and their messages imparted. Mr. Beardsworth presided.

ST. HELENS. — Mrs. Davis gave addresses and clairvoyance.

SWADLINCOTE. — Addresses by locals on "Spirit messages" and "The departure of man's soul after death," also clairvoyance.

TREDEGAR. — Mrs. Barnstable gave addresses and clairvoyance, her evening subject being "Spiritual reconstruction." Good audiences.

WIGAN, Millgate. — Mr. Hart, of Bolton, was the speaker for the day, giving a grand discourse on "Christ, the great medium" to a good audience.

WISBECH. — Mr. C. W. Rutter gave an address on "The advancement of Spiritualism." Clairvoyant descriptions by Mrs. Taylor. Mr. G. H. Tomlinson presided.

YORK, St. Saviourgate. — Addresses were given by Mr. Gawthrop, whose evening subject was "Ring in the new," followed by psychometry.

** Owing to the reduced space at our disposal we are not able at present to insert reports of Lyceum work, unless events are advertised in our advertising columns. Please, in future, send such reports to the Editor of "The Lyceum Banner," 17, Bromley-rd., Hanging Heaton, Dewsbury.

Society Advertisements.

South Manchester Spiritualist Church
PRINCESS HALL, MOSS SIDE.

SUNDAY, FEB. 23RD, at 6-30, Mrs. T. TURNER. At 8-15, Mrs. LEIGH.

Lyceum Session at 2-30.

MONDAY, at 8-15, Members' Developing Class conducted by Mrs. Eastwood.

TUESDAY at 8-15, Public Developing Circle conducted by Mrs. Forrest.

THURSDAY, FEB. 27TH, at 3 and 8-15, Mrs. HAZLEHURST.

MAR. 16TH, at 3 and 6-30, Mr. TOM TYRRELL.

Manchester Society of Spiritualists,
36, MASKELL ST., ARDWICK GREEN.

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will be held in the Rooms of the above Society every SUNDAY AFTERNOON at 3 o'clock prompt.

Doors closed at ten past. All invited.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

FEB. 23RD. — Miss BARTON.

MAR. 2. — Circle for Members only.

" 9. — Mr. J. J. MORSE.

" 16. — Circle for Members only.

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, FEB. 23RD, at 3 and 6-30, Mrs. E. NOBBS.

Lyceum at 10-30.

MONDAY, at 3 and 8, Mrs. ROBERTS.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, MARCH 2ND, Mr. W. BACON.

Pendleton Spiritualist Church,
FORD LANE.

SUNDAY, FEB. 23RD, Mr. KNOTT.

Lyceum at 10-30 and 2-15.

WEDNESDAY, FEB. 26TH, at 3, Ladies' Meeting, Mrs. HOLT.

THURSDAY, FEB. 27TH, at 8, Miss Goodwin.

SUNDAY, MARCH 2ND, Mr. J. KAY.

Longsight Spiritualist Society,
SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, FEB. 23RD, at 6-45 and 8-15, Mr. J. KAY.

TUESDAY and THURSDAY, at 8-15

MEETINGS.

Societies could not do better than advertise their meetings, etc., in this paper.

Society Advertisements.

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43, ASHLEY LANE.

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SUNDAY, FEB. 23RD, at 6-30, Mrs. LYNCH.

WEDNESDAY, at 8-15, OPEN CIRCLE.

SUNDAY, MARCH 2ND, Mrs. LEWIS.

Brighton Spiritualist Church,
WINDSOR HALL, WINDSOR STREET.
Affiliated to the S.N.U.

SUNDAY, FEB. 23RD, Mr. FRED RIMMER, Addresses and Descriptions.

Morning, 11-15, Windsor Hall.

Evening, at 7, Athenæum Hall, North St.

WEDNESDAY, at 8, PUBLIC MEETING.

NOTICE.—All Sunday evening Services will be held at the Athenæum Hall until further notice.

Brighton Spiritualist Brotherhood,
OLD STRINE HALL, 52A, OLD STRINE,
Affiliated to the S.N.U.

SUNDAY NEXT, at 11-30 and 7, Miss V. BURTON, Addresses.

MONDAY, at 7-45, Brief Address, followed by Clairvoyance.

TUESDAY, at 7-45, Lecture on "Astrology" by Miss SAMSON.

THURSDAY, at 7-45, Questions and Clairvoyance.

FRIDAY, Guild.

Lyceum every Sunday at 8.

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Chair: Rev. STANLEY COWEN.

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45, ST. JOHN'S HILL, CLAPHAM JUNCTION.

SUNDAY, FEB. 23RD.

At 11-15, Circle Service. At 3, Lyceum. At 6-30, Mr. J. W. HUMPHRIES.

THURSDAY, FEB. 27TH, at 8-15, Mr. and Mrs. BROWNJOHN.

Brixton Spiritual Brotherhood Church
STOCKWELL PARK RD., Brixton, S.W.

SUNDAY, FEB. 23RD.

At 3, Lyceum. At 7, Mr. J. PAYN Address.

SUNDAY, MARCH 2ND, Mr. G. SYMONS.

Circles: Monday, 7-30, Ladies; Tuesday, 8, Members only. Thursday, 8-15, Public.

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SUNDAY, FEB. 23RD, at 11, Public Circle. At 3, Lyceum. All are welcome. At 7, Mrs. ALICE JAMRACH, Address and Descriptions.

WEDNESDAY, at 8, Members' Circle.

FRIDAY, at 6-30, Lyceum. Calisthenics. At 8, Public Meeting for Inquirers.

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THURSDAY, FEB. 27TH, at 8,

PUBLIC CIRCLE.

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LYCEUM EVERY SUNDAY AT 8.

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MARCH 2ND at 6-30, Mr. **H. E. HUNT.**

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WEDNESDAY, FEB. 26TH, at 8, Mrs. E.
NEVILLE. Address and Clairvoyance.

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